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K. B. W

A SPECIMEN OF THE Spirit and Charity OF THE Nonjuring Jacobites; IN REFERENCE TO THE PRESENT SCHISM (As they call it) in the Church of England.

Written to a Lady by a *Nonjuring-Clergyman.*

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PRESENT SCHISM

IN THE

CHURCH OF ENGLAND

(As it is called)

COMPARED WITH THE

SPIRIT AND PRACTICE

OF THE

PRIMITIVE CHURCH.

Advertiſement.

THis Paper was found amongſt the Manuſcripts of a Nonjuring Clergyman deceaſed; written with his own Hand in the Year 1693, and Inſcribed to a Great Patroneſs of the Party.

The Subject Matter of it very Highly concerns the Greateſt Part of the People of this Nation; and therefore the Perſon into whoſe Hands it fell, thinks he ſhould be wanting on his part, if he did not communicate it to as many as he could, in this manner; to let them ſee in what a deſperate condition they are.

It is Preſented to the Reader Juſt as it came to hand; and is left to every one to paſs what Judgment upon it he pleaſes. It is apparent by ſeveral Circumſtances, that it was a Piece of ſome celebrated Note amongſt the Party; and therefore 'tis preſumed, they will not diſown it now. But if any of them ſhould queſtion the Authentickneſs of it, they may have a ſight of the Original Manuſcript, with the Authors Name to it, left with the Publiſher hereof.

Advertisement.

On the preſent
SCHISM.

MADAM,

FOR the Confirmation of Truth, and Juſtification of mine own, and my Orthodox Brethren's Examples in theſe Times; wherein all but a few who ſtill Fear God, and Honour their King, have Apoſtatized from the pure Doctrine of our True, becauſe perſecuted Church: and have defended Rebellion with as much Impudence as it deſerves Abhorrence, and thereby not only gratified former, but made many new Atheiſts.

And that I might give your ſelf an Occaſion, and ſome matter of ſerious Meditation in your Cloſet, when you ſequeſter you Thoughts for that, and no other Exerciſe; I have compos'd this ſhort Diſcourſe; wherein I affirm, and prove theſe Three Things. B I. That

I.

That they who in their Divine Worſhip approve of, and make uſe of thoſe publick Forms which are now adminiſter'd in the Pariſh Churches, are Schiſmaticks.

II.

They who Communicate with them (tho otherwiſe Loyal, and conſent not to their Sinful Prayers do what is unlawful, and) are likewiſe Guilty of Schiſm.

III.

Schiſmaticks who obſtinately continue ſo, are in a ſtate Eternal Damnation.

The Firſt thing I prove,

1. From the Nature, and Definition of a Schiſmatick, or from what he is.

Now He is ſuch a Perſon who (in the Primitive Language of the Chriſtian Church) Worſhips God at another Altar, that is, Separates from his chief, or immediate Biſhop, and ſerves

ſerves God after another Form, and Manner than is conſented to, and made uſe of by him;

Now that thoſe who frequent the Pariſh-Churches, have made ſuch a ſeparation for ſuch an end, is too to evident, And it is made both by thoſe Biſhops which are immediately under the Archbiſhop in his Province, and have ſworn Canonical Obedience to him, and by others which are in a more remote and inferiour Subjection to him.

And all thoſe Biſhops which have actually Ordained (as they call it) another into their Archbiſhop's Place whilſt He lives, or have conſented thereto, are Schiſmaticks, and this hath been affirmed in the firſt, and pureſt Days of Chriſtianity, as I can make appear when required to do ſo.

Hence it follows, that with others the Biſhop of *L.* is a Schiſmatick, who hath ſeparated from his Archbiſhop, and was one of thoſe who actually committed that Sacriledge of robbing him of his Chair, by putting with his impure Hands, another into it.

And his Schiſm in this Caſe, is of a broader Stain than others, becauſe, by the Conſtitution of our Engliſh Government, the Biſhop of *L.* is accounted the Archbiſhop of *Canterbury*'s Dean,

Dean, and an Officer to distribute his Orders unto the other Bishops, that they may do so to their Clergy in their respective Dioceses, so that He is Politically one of the Archbishop's Family, and so was *Judas* who betray'd the Archbishop, and Shepherd of his and our Souls, 1 *Pet.* 2. 25.

I name the Bishop of *L.* because many Persons say, that they do not leave his Communion who is still their Lawful Bishop: But he is not: and that not only because of what hath been said, But because he perversely continues in Disloyalty, and Heresy, and thereby hath forefeited that Subjection which otherwise would be due to him, and for this Opinion I could quote an Antient Council, if it were proper, to the Person to whom I write.

2. The forementionʼd Persons are Schismaticks, because they persecute those who cannot conscientiously communicate with them.

This was one Reason for which the Donatists and other antient Separatists have been Accounted Schismaticks.

But for the reason in the Conclusion of the former Argument, I forbear to mention Authors, and to inlarge upon this.

Now

Now that a Perſecution, and in ſome Senſe as great, if not greater (as ſome have proved) then a French Dragooning, hath, and doth rage amongſt us, may appear by Experience, which is the beſt of Arguments.

I queſtion not but there are many who would give God thanks, if they could not be Evidence for me in what I have ſaid. I ſhall ſay no more on my firſt Affirmation.

My Second was this:

That they who Communicate with the forenamed Schiſmaticks, (tho otherwiſe Loyal, and conſent not to their ſinful Prayers) do what is unlawful, and are likewiſe Guilty of Schiſm.

1. They do what is unlawful; and this I ſhall prove from theſe Reaſons.

1. Becauſe God's Command by St. *Paul* is, that we ſhould avoid them, *Rom.* 16. 17. *Mark them which cauſe Diviſions*, (that is in the Original Language, Schiſms) *and Offences, ---- and avoid them.* Now not to avoid or keep from them is contrary hereto, and therefore unlawful.

Again, The ſame Apoſtle commands the *Epheſians*, Chap. 5. v. 11. and in them us, to have no Fellowſhip with the Unfruitful Works of Darkneſs, but rather reprove them.

Now one of these unfruitful Works is Schism, for it is reckon'd amongst the Works of the Flesh, *Gal.* 5. 20.

Now I pray tell me! How do they avoid them, or shun their Fellowship, who pray with them.

If it be objected, that hereupon We account all the People of *England*, except a very scanty Number, and a mere Remnant, to be Schismaticks;

We Answer hereto, That the more is the Pitty, and that the Schismaticks which joyned with *Corah*, and his Brethren, *Num.* 16. 19. and those which follow'd *Donatus* in *Africa* (as St. *Austin* tells us) were the most of the People; now since it was thus before, it may be thus now also, for what has been may be again. Add hereto, that we must not follow a Multitude to commit Evil.

2. To Communicate with the *Williamite* Church in their Prayers, is unlawful, because the substance, or matter of them is sinful.

For, in their Collect for their King, and Queen, they beseech God to Kill their Lawful Sovereign, who in the Fifth Command is called their Father.

Now

Now I appeal to your ſelf, *Madam!* and all Perſons who have not in theſe loſing times, loſt their Bowels, or laid aſide their Humane Nature:

Could you, or they, go to the place where they are ſure to hear their Fathers devoted to Deſtruction, and prayed into their Graves? You could not.

Now your natural Prince is a Father, which is more to be valued by you, according to the Opinion of Antient, and true modern Caſuiſts, then he by whom you were begotten.

Again in their Collect for their Parliament: They pray to God to proſper Rebellion, and Injuſtice; and alſo in their Litany, they pray for God's Protection and Defence, and Continuance of their Uſurpation.

In ſome of their Faſts and Thankſgiving Collects, they make God allow that by his Providence, which he forbids in his Written Word.

And in many of their Prayers diſperſed throughout their Liturgy, and which for Brevity ſake, I omit, and your ſelf may find at your Leiſure, they (in ſpite of a Divine Woe to them that do ſo) call that Good which is Evil, and that Evil which is Good.

And ſince ſo it is,---What Perſon of any Conſcience can, I do not ſay conſent to, but be preſent to hear ſuch prodigious Prayers? And who without tingling Ears, and a ſad Heart, can hear (as they muſt in thoſe Prayers) the God of Truth, and Righteouſneſs arraign'd and accuſed as a promoter of Falſhood, and Injuſtice. No, No! rather than be thus Guilty, be perſwaded to Worſhip God, tho with two or three, or in your Cloſet, than in the greateſt Aſſembly qualified as afore mentioned.

Were your Natural Mother living, and Wounded and made Lame, God would accept of your Filial obſervance of her at Home, inſtead of your Attendance at Church, and the Reaſon is, Becauſe he will have Mercy rather than Sacrifice, *Mal.* 3.

Your Holy Mother the true Church of *England*, is now wounded, and in a lame Condition, and expoſed to Crutches in reſpect to her Publick Offices in all Pariſh Churches, and hereupon ſhe being retired privately, and got into a Corner, (and Bleſſed be God ſhe's ſomewhere amongſt us) Good Children will ſeek her out, and obſerve, and follow her Directions, and ſo Comfort her where ſhe is.

Again,

Again, For Illuſtration in this Caſe; Should People Sick of the Plague crowd into all Pariſh-Churches, you would rightly ſuppoſe that you might and ought to ſerve God in your Houſe: Now there can be no Perſons ſo plaguily Infectious as your preſent Schiſmaticks who aſſemble in the Pariſh-Churches; the Inference and Application is eaſy.

Thus I have proved the firſt part of my ſecond Affirmation, *viz.* that 'tis unlawful to communicate with Schiſmaticks.

The Second is, --That ſuch Communicants are likewiſe Guilty of Schiſm.

And this is proved.

1. From the Opinion of ſome Jews concerning God himſelf, for they *thought* God *altogether ſuch an one as themſelves*, *Pſal.* 50. 21. becauſe he ſilently came amongſt them, and did not reprove them, and the Argument was proper, for hereby he ſeem'd to ſhew himſelf a Patron and an approver of their Sins: now to avoid the force of this Reaſon, God alter'd his way, by breaking Silence in the Reproof of them, when he ſaw, that that indulgence harden'd them, which ſhould have melted them into Repentance.

Now the ſame may be ſaid of thoſe who aſſemble with Schiſmaticks, for their Silence tells us that they are of the ſame ſtamp with them, eſpecially when that ſilence is only broken in a Clamorous and ſtubborn juſtification of themſelves, as is evident in moſt of the Perſons we ſpeak of.

Moreover, We all know what thoſe Birds are called, which flock together, and why are not they Schiſmaticks who flock together with Schiſmaticks?

2. That the forenamed Perſons are Schiſmaticks, is the Judgment of the Primitive Church, when repreſented in Councils, and alſo in reſpect of the Governours thereof in their private Stations.

I ſhall not give you, Madam! the abſurd and improper trouble to deſcant upon this Argument, or quote Authors to vouch it, but if any Perſon of Learning queſtion it, I promiſe to make it good upon your Information.

The Third thing that I affirm'd is, That Schiſmaticks who obſtinately continue ſo, are in a State of eternal Damnation.

And this is thus proved.

1. Becauſe contrary to St. *Pauls* Example, thoſe who are Schiſmatical Teachers, walk in craftineſs

craftineſs, and handle God's Word deceitfully, and preach not Chriſt but themſelves; and ſuch Stewards muſt one day give a dreadful Account of their Stewardſhips, 2 *Cor.* 4. 2, 5.

2. St. *Paul* calls all ſort of Schiſmaticks Carnal Perſons, 1 *Cor.* 3. and they who live, and die in the Fleſh, or whilſt fleſhly minded, that is, in the midſt of Schiſm and Strife, ſhall have another death after they are buried, and that is eternal.

3. Becauſe St. *Paul* calls Schiſm one of thoſe Works of the Fleſh which keeps Men out of God's Kingdom, *Gal.* 5. 20. Where by the Word Seditious is meant Schiſms, as in many other places.

4. Becauſe every cuſtomary courſe of Sinning, and Impenitency, which all Perſons grant will bring ſuch Guilty ones to Damnation, may be ſeen in Schiſmaticks, as plainly as in any other groſs, and ſtubborn Offenders.

Theſe Proofs well weigh'd, and examin'd, do ſufficiently evidence this Aſſertion. --- That Schiſmaticks whilſt ſuch, are in a State of eternal Damnation, and this terrible Condition may (through God's Grace) affright all Perſons out of it:

I forbear now to mention the foul, and ſcurvy Names which were given to ſuch Schiſmaticks in the firſt, and pureſt Age of the Chriſtian Church, becauſe I would not be injurious to your Patience, whilſt I am perſwading others not to be ſo to our common Faith, and thereby to their own Welfare.

As for your Self, *Madam!* I pray, ſince you are able, be pleaſed to be willing to help me in the Defence of Truth, and then both of us need not fear *Hercules*'s Club, tho manag'd by the Arm of the ſtouteſt *Williamite*, that is, not his moſt ſolid Argument to the contrary.

Now that God would love, and hide all Conſcientious, Loyal, and Orthodox Perſons under the Shadow of his Wing, till the preſent Tyranny againſt them be over paſt, is the conſtant and hearty Petition of,

Madam,

Your Humble Servant,

October the 6th 1693.

W. B.

Schismatick Conventicle.

I.

IT is not a Conventicle where Religious, and Conscientious Persons meet in Private Administrations of Publick Forms, but where faction meets in Administration of Private Forms, opposite to true Publick Order.

The Apostles met where the Doors were shut, and the Antient Saints had their *Crypta*, &c.

II.

It is not so much the place of Worship, as the form of Service wich makes the Schismatical Conventicle, even when that Service is opposite to the establish'd Order of the Church, whether the Place be Private, or Publick *v. R. M.* in 1 *Col.* 18, 19.

L. 4. *Hist. Eccles. Theod. cap.* 14.

The People of all Sorts and Sexes refused to communicate with *Eunomius*, who Usurpt the

See of *Euſebius* B. of *Samoſata*, and he was ſo odious to them thereupon, that they ſuppoſed He had defiled the Bath-Water when he had waſhed therein, and poured it all out before they would Waſh. He left the City, and *Lucius* a worſe took the Biſhoprick, a mere Wolfe, and therefore the Sheep being Deſtitute of a Shepherd, did themſelves perform that Office, for they intirely preſerved the Apoſtolick Doctrine.

See in the ſame Chapter, *l.* 14.

A Paſſage of the Boys when their Ball wherewith they plaid touch'd the Feet of the Aſs on which *Lucius* rode.

The *Williamites* ſay, (Dr. *Hoddy*)

That if a Biſhop be depoſed by the Civil Magiſtrate unjuſtly, and another put in his Chair, obedience ſhould be given to the unjuſt poſſeſſor. But,

1. This ſeems to be againſt common Equity which ſhould be the Standard of our Actions.

2. The Perſon which ſo poſſeſſeth the Chair is an Intruder, and makes a Schiſm as *Novatus* did when *Cornelius* was depoſed, and He put into Poſſeſſion.

3. This is ſetting up Altar againſt Altar, and He who ſets up the new Altar is the Schiſmatick.

4. That

4. That which is unjuſt in the Magiſtrate, muſt be ſo in him who derives his Power, and Authority from that Magiſtrate.

5. This inſnares the Conſciences of the Inferiour Clergy who are to give Canonical Obedience to an uncanonical Poſſeſſor.

6. This cannot make for Peace, becauſe Righteouſneſs and Peace muſt go together.

There can be no Schiſm againſt an Uſurpation, but againſt lawful Authority, ſo that if any Perſons can prove them Uſurpers from whom they ſeparate; they thereby prove themſelves no Schiſmaticks, *&c.*

Uſurpers of Biſhopricks cenſur'd.

Theodor. Eccleſ. Hiſt. L. 2. c. 8.

The *Sardican* Council reſtored *Athanaſius* Biſhop of *Alexandria* and *Marcellus* of *Ancyra*, and *Aſclepas* of *Gaza* to their Biſhopricks, and condemn'd *Gregory*, and *Baſil*, and *Quintian* for their Uſurpation, and for that Cauſe call'd them Wolves, and would not own them for Biſhops, nor have any Communion with them, or receive Letters from them, nor writ any to them.

F I N I S.

4. That which is unjuſt in the Magiſtrate, muſt be ſo in him who derives his Power, and Authority from that Magiſtrate.

5. This inflames the Conſciences of the Inferiour Clergy who are to give Canonical Obedience to an uncanonical Poſſeſſor.

6. This cannot make for Peace; becauſe Righteouſneſs and Peace muſt go together.

7. There can be no Schiſm againſt an Uſurpation, but againſt lawful Authority, ſo that if any Perſons can prove them Uſurpers from whom they ſeparate; they thereby prove themſelves no Schiſmaticks, &c.

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Uſurpers of Biſhopricks confirm'd.

Theodor. Eccleſ. Hiſt. Lib. 1. c. 8.

The Sardican Council reſtored Athanaſius Biſhop of Alexandria and Marcellus of Ancyra, and Aſclepas of Gaza to their Biſhopricks, and condemn'd Gregory, and Basil, and Quintian for their Uſurpation, and for that Cauſe call'd them Wolves, and would not own them for Biſhops, nor have any Communion with them, or receive Letters from them, nor write any to them.

FINIS.